

THE
Schoole of Abuse,
Containing a plesant in-
uectiue against Poets, Pipers,
Plaiers, Iesters, and such like
Caterpillers of a Cōmonwelth;
Setting vp the flagge of Desiance to their
mischieuous exercise, & overthrow-
ing their Fulwarkes, by Prophane
Writers. Naturall reason, and
common experience:

*A discourse as pleasant for
Gentlemen that fauour lear-
ning, as profitable for all that wyll
follow vertue.*

By Stephan Gellon, Stud. Oxon.

10. 5. Tuscul. 1. 60
*Madare literis cogitationes. nec eas dispo-
nere, nec illustrare, nec delectatione a-
liqua allicere Lectorem, hominis est in-
temperantia abutentis, & otio, &
literis.*

T. Dawson
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Woodcocke. 1579.

D





¶ To the right noble
Gentlemā, Master Philip Sidney
Esquier, Stephan Goffon wisheth healih
of body, wealth of minde, rewarde
of vertue, aduauncement of honour,
and good succeſſe in godly
affaires.



Aligula lying in
Fraunce with a
greate armie of
fighting menne,
brought all his
force, on a sudden
to the Sea ſide, as though hee in-
tended to cutte ouer, and inuade
Englande: when he came to the
ſhore, his Souldiers were present-
ly ſet in aray, him ſelfe ſhipped
in a ſmall barke, weyed Ancors,
and lanchd out; he had not play-
ed long in the Sea, vvaſting too
3. and





¶ To the right noble
Gentlemā, Master Philip Sidney
Esquier, Stephan Gosson wisheth healih
of body, wealth of minde, rewarde
of vertue, aduauncement of honour,
and good successe in godly
affaires.



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greate armie of
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tended to cutte ouer, and inuade
Englande: when he came to the
shore, his Souldiers were present-
ly set in araye, him selfe shipped
in a small barke, weyed Ancors,
and lanchd out; he had not play-
ed long in the Sea, vvaisting too

3,

and

The Epistle

and fro, at his pleasure, but he returned agayne, stroke sayle, gaue allarme to his souldiers in token of battaile, & charged euerie man too gather cockles. I knowe not (right worshipfull) whether my selfe be as frantike as Caligula in my proceedings, because that after I haue set out the flag of defiance to some abuses, I may seeme well ynough too strike vp the drumme, and bring all my power to a vaine skirmishe. The title of my book doth promise much, the volume you see is very little: & sithens I can not beare out my follie by authoritie, like an Emperour; I wil craue pardon for my Phrenzie, by submission, as your woorshippes too commaunde. The Schoole which
I builde,

Dedicatorie.

I builde, is narrowe, and at
the firste blushe appeareth but a
doggehole; yet small Cloudes
carie water; slender threedes
sowe sure stitches; little heares
haue their shadowes; blunt
stones whette kniues; from hard
rockes, flowe soft springes; the
whole worlde is drawn in a
mappe; Homers Iliades in a nutte
shell; a Kings picture in a pennie;
Little Chestes may holde greate
Treasure; a fewe Cyphers con-
tayne the substāce of a rich Mer-
chant; The shortest Pamphlette
maye shrowde matter; The har-
dest heade may giue light; and
the harthest penne maye sette
downe somewhat woorth the
reading.

• Hee that hath bin shooke with

The Epistle

a fierce ague, giueth good counsell to his friends when he is wel: When Ouid had roaued long on the Seas of wantonnesse, hee became a good Pilot to all that followed, and printed a carde of euerie daunger: and I perswade my selfe, that seeing the abuses which I reueale, trying the thoroughly to my hurt, and bearing the stench of the yet in my owne nose; I may best make the frame, found the schoole, and read the first lecture of all my selfe, too warne euery man to auoyde the perill. Wherein I am contrary to Simonides, for hee was euer slowe to vtter, and swift to conceale, beeing more sorrowfull, that he had spoken, then that hee had held his peace. But I accuse my

Dedicatorie.

my selfe of discourtesie too my
friendes, in keeping these abuses
so long secret, and nowe thinke
my duetie discharged in layinge
them open.

A good Phisition when the
disease cannot bee cured within,
thrusteth the corruption out in
the face, and deliuereth his Pati-
ent to the Chirurgion: Though
my skill in Phisicke bee small, I
haue some experience in these
maladyes, which I thrust out
with my penne too euery mans
viewe, yeelding the ranke fleshe
to the Chirurgions knife, and so
ridde my handes of the cure, for
it passeth my cunning too heale
them priuily.

If your Worshipp vouch-
safe to enter the Schoole doore,
and

The Epistle

and walke an hower or twaine
within for your pleasure, you
shall see what I teach, which
presente my Schoole, my cunning,
and my selfe to your worthy
Patronage. Beseeching you,
though I bidde you to Dinner,
not to looke for a feast fit for the
curious taste of a perfect Cour-
tier: but too imitate Philip of
Macedon, who beeing inuited
to a Farmers house, when hee
came from Hunting, brought a
greater trayne than the poore
man looked for: When they
were sette, the good Philip per-
ceiuing his Hoste sorowfull, for
want of meate to satissie so ma-
ny, exhorted his friends to keepe
their stomackes for the seconde
course: wherevppon euerie man
fedde

Dedicatorie.

fedde modestly on that whiche
stoode before him , and leste
meate inough at the taking vppe
of the table. And I trust if your
Worshippe feede sparingly on
this, (too comforte your poore
Hoste) in hope of a better course
heereafter, though the Dishes be
fewe, that I set before you,
they shall for this time
suffice your selfe
& a great ma-
ny moe.

Your Worshippes to
commaund, *Stephan*
Gosson.



To the Reader.



Entlemen, and others, you may wel thinke that I sell you my corne, and eate Chaffe; barter my wine, & drinke Water; sith I take vpon mee to driue you from Playes, when mine owne woorkes are dayly to be seene vpon stages, as sufficient witnesses of mine owne folly, and seuerer Iudges againste my selfe. But if you sawe how many teares of sorowe mine eyes shed, when I beholde them; or how many drops of blood my heart sweates, when I remember them; you would not so much blame me for misse spending my time, when I knew not what I did; as commend mee at the laste, for recouering my steppes, with grauer counsell. After-wittes are euer best, burnt Children dread the fire, I haue seene that which you behold, & I shun that which you frequent.

To the Reader.

frequent, And that I might the easier pull your mindes from such studyes, drawe your feete from such places; I haue sente you a Schoole of those abuses, which I haue gathered by obseruation,

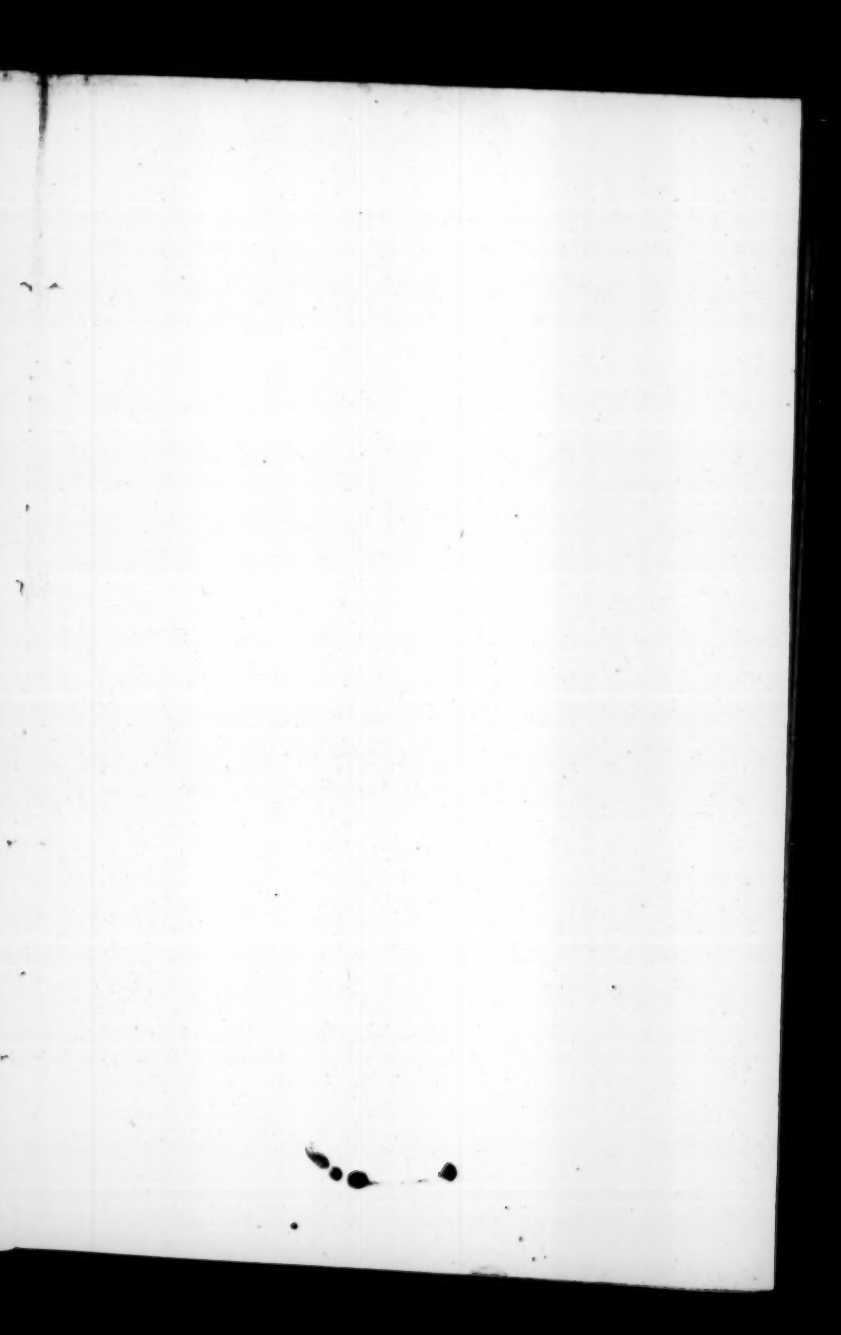
Theodorus the Atheist complayned, that his schollers were woont, how plaine soeuer he spake, to misconster him; howe right soeuer hee wrote, to wrest him: And I looke for some such Auditors in my Schoole, as of rancour will hit me, how soeuer I warde; or of stomake assaile mee, howe soeuer I bee garded; making black of white, Chalke of Cheese, the full Moone of a messle of Cruddes. These are such as with curst Curres barke at euery man but their owne friendes: these snatch vp bones in open streetes, and byte them with madnesse in secrete corners: these with sharpe windes, pearce subtiler in narrowe lanes then in large fieldes. And sith there is neither authoritie in

To the Reader.

me to bridle their tongues, nor reason in them to rule their owne talke; I am contented to suffer their taunts; requesting you which are Gentlemē, of curtesie to beare with me, and because you are learned amende the faultes freendly, which escape the Presse: The ignoraunt I knowe will swallow them downe, and digest them with ease. Farewel.

Yours Stephan
Gosson.





!

¶ The Schoole of Abuse.

THE Syracusans bi-
sed such varietie of
dishes in theyr ban-
quets, that when
they were sette, and
their boordes furni-
shed, they were ma-
ny times in doubt, which they shoulde
touch first, or taste last. And in my opi-
nion the worlde giueth euery wyter so
large a fielde to walke in, that befoze he
set penne to the booke, he shall find him-
selfe wasted at Syracusa, vncertaine
where to begin, or when to end. This
caused Pindarus too question with his
Muse, whether he were better with his
art to discifer the life of y^e Nimpe Me-
lia, or Cadmus encounter with the Dra-
gon, or the warres of Hercules, at the
walles of Thebes, or Bacchus cuppes,
or Venus iugling. Hee sawe so many
A turnings

The Schoole

turninges layde open to his feete, that
hee knewe not which way to bende his
pace.

Therefore as I cannot but comende
his wisdom, whiche in banqueting
feedes most vpon that, that doth nourish
best; so must I dispraise his methode
in writing, which following the course
of amorous Poets, dwelleth longest in
those pointes, that profite least; and like
a wanton whelp, leaueth the game, to
runne riot. The Scarabe flies ouer ma-
ny a sweete flower, & lightes in a cow-
shard: It is the custome of the flye to
leau the sound places of the Horse, and
suck at the Borch: The nature of Col-
loquintida, to draw the worst humours
too it selfe: The maner of swine, to soe-
ake the fayre fieldes, and wallow in the
myre: And the whole practise of Po-
ets, eyther with fables to shew theyr a-
buses, or with plaine tearmes to vnfold
theyr mischiefe, discouer theyr shame,
discredit them selues, and disperse their
poyson thorough all the worlde. Virgill
sweates in describyng his Snat: Ouid
bestirreth

bestirreth him to paint out his Flea: the one shewes his art in the lust of Dido, the other his cunning in the incest of Myrrha, and that trumpet of Baudrie, the Craft of loue.

I must confesse that Poets are the whetstones of wit, notwithstanding that wit is dearly bought: where honny and gall are mixed, it will be hard to seuer the one from the other. The deceitfull Physicion giueth sweete Symples to make his popson goe downe the smooother: The Juggler casteth a myst to worke the closer: The Syrens song is the Saylers wrack: The Fowlers whistle, the birdes death: The wholesome bapte, the fishes bane: The Harpies haue Virgins faces, and bulwres Talentes: Hyena speakes like a friend, & deuoures like a For: The calmest Seas hide dangerous Rockes: the Woolf iettes in Weathers felles: Many good sentences are spoken by Dauus, to shadowe his knauery: and written by Poets, as ornamentes to beautisye their woorkes, and sette

The Schoole.

theyr trumperie too sale without suspect.

But if you looke well too Epæus horse, you shall finde in his bowels the destruction of Troy: open the sepulchre of Semyramis, whose Title promiseth suche wealth to the Kinges of Persia, you shall see nothing but deade bones: Rippe vp the golden Ball, that Nero consecrated to Iupiter Capitollinus, you shall haue it stuffed with the shauinges of his Beard: pul off the bisard that Poets maske in, you shall disclose their reproch, bewray their vanitie, loth their wantonnesse, lament their follie, and perceiue their sharpe sayings to be placed as Pearles in Dunghils, fresh pictures on rotten walles, chaste Hartrons apparel on common Curtelans. These are the Cuppes of Circes, that turne reasonable Creatures into brute Beastes; the balles of Hippomenes, that hinder the course of Atalanta; and the blocks of the Diuel that are cast in our wayes, to cut off the rase of toward wittes. No marueyle though Plato
shut

Shut them out of his Schoole, and banished them quite from his common wealth, as effeminate writers, unprofitable members, and bitter enemies to vertue.

The Romans were verie desirous to imitate the Greekes, and yet verie loth to receive their Poets : insomuch that Cato layth it in the dishe of Marcus the noble as a foule reproche, that in the time of his Consulshippe, hee brought Ennius the Poet into his province. Tullie accustomed to read them with great diligence in his youth, but when hee waxed grauer in studie, elder in yeares, riper in iudgement, hee accepted them the fathers of lyes, Pipes of vanitie, & Schooles of Abuse. *Tusc 1. 2.* Maximus Tyrius taketh vpon him to defend the discipline of these Doctors vnder the name of Homer, wresting the rashnes of Ajax, to valour; the cowardice of Vlisses, to policie; the dotage of Nestor, to graue counsell; and the battaile of Troy, too the woonderfull conflict of the foure Clementes : where Iuno

The Schoole

A desperate
conflict.

which is counted the ayre, setteth in her
foote to take vp the strife, & steps boldly
betwixt them to part the fray. It is a
Pageant woorth the sight, to beholde
how he labors wth Mountaines to bring
forth Nile; much like to some of those
Players, that come to the scaffold with
Drum & Trumpet to profer skirmishe,
and when they haue sounded Allarme, off
go the peeces to encounter a shadow, or
conquere a Paper monster. You will
smile I am sure if you read it, to see how
this morall Philosopher toyles too
draw the Lyons skin vpon Aesops Ass.
Hercules shoes on a childes feete, a
miphsying that which the more it is
sired, the more it stinkee; the lesse it is tal-
ked of, the better it is liked; & as way-
warde childe, the more they bee flate-
red, the worse they are; or as curst sores
with often touching waxe angry, & run
the longer without healing. We attribu-
teth the beginning of vertue to Miner-
ua, of friendship to Venus, & the roote
of all handy crafts to Vulcan; but if he
had broke his arme aswel as his legge,
when

When he fel out of heauen into Lemnos,
 either Apollo must haue played the
 Boneletter, or euery occupation beene
 laide a water. Plato when he sawe the
 doctrine of these Teachers, neither for Poets bani-
 profite, necessary, nor to be wished for shed by Plato.
 pleasure, gaue them all Dřumes enter-
 tainment, not suffering thę once to shew
 their faces in a reformed cōmon wealth.
 And the same Tyrius that lapes such a
 solidation for Poets, in the name of Ho-
 mer, ouerthrowes his whole building in
 the person of Mithecus, which was an
 excellent Cooke among the Greekes, &
 as much honozed for his confections, as
 Phidias for his caruing. But when he
 came to Sparta, thinking there for his
 cunning to be accounted a God, the good
 lawes of Licurgus, & custom of the cou-
 ntry were to hot for his diet. The gouer-
 nors banished him & his art, & al the in-
 habitants folowing the steppes of their
 Predecessors, vsed not with dainties to
 prouoke appetite, but with labour and
 trauell too whette their stomackes to
 their meate. I may well liken Ho-

The Schoole

Poetes and
Cookes com-
pared together.

mer to Mithecus, & Poets to Cookes
the pleasures of the one winnes the bo-
dy frō labor, & conquereth the sense; the
alluremēt of the other drawes the mind
from vertue, and confoundeth wit. As
in euery perfect common wealth there
ought to be good laws establiſhed, right
mainteined, wrong reſſeſſed, vertue re-
wardeſſed, vice puniſhed, and all maner of
abuses thorowly purged: So ought
there ſuch ſchools for the furtherance
of the ſame to be aduanced, that young
men maye bee taught that in greene
peeres, that becomes them to praſtiſe
in gray haireſſes.

Poetrie in
Scythia without
vice, as the
Phoenix in Ara-
bia, without a
fellow.

Anachariſſes being demaunded of
a Greeke, whether they had not inſtru-
mentes of Muſicke, or Schooles of
Poetrie in Scythia, answered, yea, and
that without vice, as though it were et-
her impoſſible, or incredible, that no a-
buſe ſhould be learned where ſuch leſſons
are taught, & ſuch ſchools mainteined.

Saluſt in deſcribing the nurture
of Sempronia, commendeth her witte
in that ſhee coulde frame her ſelfe to
all

all companies, too talke discretely with
 wyle men, and baynely with wantons,
 taking a quip ere it came too grounde,
 and returning it back without a faulte.
 She was taught (saith he) both Greeke
 and Latine, she coulde versifie, sing, and
 daunce, better then became an honest
 woman. Sappho was skilfull in Poet-
 rie and sung wel, but she was whozish.
 I set not this downe too condemne the
 gistes of versifying, daunsing, or sing-
 yng in women, so they bee vled with
 meane, & exercised in due tyme. But to
 shew you that as by Anacharsis report
 the Scythians did it without offence: so
 one Swalowe bynges not Sommer;
 nor one particular example sufficient
 prooffe for a generall precept. Whyte
 silver, drawes a blacke lyne; Fyre is as
 hurtfull, as healthie; Water as daun-
 gerous, as it is commodious; and these
 qualities as harde to bee wel vled when
 we haue them, as they are to be learned
 befoze wee get them. Hee that goes to
 Sea, must smel of the Ship; and that
 sayles into Poets wil sauour of pitch.

Qualities al-
 lowed in wo-
 men.

C. Marius

The Schoole

Salust.

C. Marius in the assembly of the whole Senate at Rome, in a solemne oration, giueth an account of his bring-
ing vp: he sheweth that he hath bene taught to lye on the ground, to suffer all weathers, to leade men, to strike his foe, to feare nothing but an euill name: and chalengeth praise vnto him selfe, in that hee neuer learned the Greeke tongue, neither ment to be instructed in it heer-
after, either that he thought it too farre a tozney to fetch learning beyonde the fieldes, or because he doubted the abuses of those Schooles, where Poets were euer the head Maisters. Tiberius the Emperour sawe somewhat, when he iudged Scaurus to death for writing a Tragicke: Augustus, when hee banished Ouid: And Nero when he charged Lucan, to put vp his pipes, to stay his penne and write no more. Burrus and Seneca the schoolemaisters of Nero are flouted and hated of the people, for teaching their Scholer the song of Attis. For Dion saith, that the hearing thereof wroonge laughter and teares
from

Poets chiefe
Maisters in
Greece.

Poets bani-
shed fro Rome.

Dion in vita
Neronis.

from most of those that were then about him. Whereby I iudge that they scorned the folly of the teachers, and lamented the frenzie of the Scholer, who beeing Emperour of Rome, and bearing the weight of the whole common wealth hypon his shoulders, was easier to bee drawen to vanitie by wanton Poets, then to good gouernment by the fatherly counsell of graue Senators. They were condemned to dye by the lawes of the Heathens, which inchaunted the graine in other mens grounds: and are not they accursed thinke you by the mouth of God, which hauing the gouernment of yong Princes, with Poetical fātalies draw them to the schooles of their owne abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, & poisoning the spring with the iramous lapes, whence the whole common wealth should fetch water: But to leaue the scepter to Iupiter, and instructing of Princes to Plutarch and Xenophon, I will beare a lowe sayle, and
rowe

The Schoole

rowe neere the shore, least I chaunce
to bee carried beyonde my reache, or
runne a grounde in those Coasts which
I neuer knewe. My onely endeouour
shalbe to shew you that in a rough cast,
which I see in a cloude, looking through
my fingers.

And because I haue bene matricula-
ted my selfe in the schoole, where so ma-
ny abuses flourish, I wil imitate y^e dogs
of Egypt, which coming to the bancks
of Nylus too quenche their thirste, syp
and away, drinke running, lest they bee
snapte short for a pray too Crocodiles.
I shoulde tel tales out of the Schoole,
and bee Ferruled for my faulte, or
bylled at for a blab, yf I layde al the
orders open before your eyes. You are
no sooner entred, but libertie looseth the
reynes, and geues you head, placing
you with Poetrie in the lowest forme:
when his skill is showne too make his
Scholer as good as euer twangde, hee
preferres you too Wpping, from Wp-
ping to playing, from play to pleasure,
from pleasure to slouth, from slouth too
sleepe,

leepe, from sleepe too sinne, from sinne to death, from death to the deuill, if you take your learning apace, and passe through euery forme without reuolting. Looke not too haue mee discourse these at large, the Crocodile watcheth to take me tardie, which soeuer of them I touche, is a byle: Trype and goe, for I dare not tarry.

Heraclides accounteth Amphyon the ringleader of Poets and Pipers: Delphus Philammones penned the birth of Latona, Diana, & Apollo in verse; and taught the people to Pipe & Daunce rounde about the Temple of Delphos. Hesiodus was as cunning in Piping, as in Poetrie: so was Terpandrus, and after him Clonas. Apollo which is honoured of Poets as the God of their Art, had at the one side of his Idol in Delos a Bowe, and at the other, the three Graces with three sundrie instruments, of which one was a pype, and some writers affirme that he pyped himsele now and then.

Poetrie and pping, haue allwaies
beene

The Schoole

Plutarch.

bene so vnited together, that til the time of Melanippides, pipers were poets hyperlings. But marke I pray you, how they are now both abused.

Olde Poets,

The right vse of auncient Poetrie was too haue the notable exploytes of woorthy Captaines, the holesome counsels of good fathers, and vertuous liues of predecessors set downe in numbers, and song to the Instrument at solemne feastes, that the sound of the one might draw the hearers from kissing the cupp too often; the sense of the other put them in minde of things past, and chaulk out the way to do the like. After this maner were the Baotians trained from rudenesse to ciuilitie, The Lacedæmonians instructed by Tyrteus verse, The Argiues by the melody of Telephilla, And the Lesbians by Alcæus Odes.

Homer.

To this end are instruments vsed in battaile, not to tickle the eare, but too teach euery souldier when to strike and when to stay, when to flye, and when to followe. Chiron by singing to his instrument, quenched Achilles fure: Terpandrus

Terpandrus with his notes, layeth the tempest, and pacifies the tumult at Lacedæmon: Homer with his Musicke cured the sick Souldiers in the Grecians campe, and purged euery mans Tent of the Plague. Thinke you that those miracles coulde bee wrought with playing of Daunces, Dumpes, Hauins, Galiardes, Measures, Fancies, or new Recynges? They neuer came wher this grewe, nor knew what it ment.

Pythagoras bequeathes them a Clookebagge, and condemnes them for fooles, that iudge Musicke by sounde and eare. If you will bee good Scholers, and profite well in the Arte of Musicke, shutte your Fidels in their cases, and looke vp to heauen: the order of the Spheres, the unfallible motion of the Planets, the iuste course of the yeere, and varietie of seasons, the concord of the Elementes and their qualtyes, Fyre, Water, Ayre, Earth, Heate, Colde, Moisture and Drought concurring together to the
 copy

The Schoole

constitution of earthly bodies and sustentance of euery creature.

True Musicke. The politike Lawes, in well gouerned common wealthes, that treade downe the prowde, and vpholde the meeke, the loue of the King & his subiectes, the Father and his childe, the Lorde and his Slane, the Maister and his Man, The Trophees and Triumphes of our auncestours, which pursued vertue at the harde heeles, and shunned vyce as a rocke for feare of shipwracke, are excellent maisters too shewe you that this is right Musicke, this perfect harmony. Chiron when hee appeased the wrath of Achilles, tolde him the duetie of a good souldier, repeated the vertues of his father Peleus, and sung the famous enterprises of noble men. Terpandrus when he ended the bzabbles at Lacedæmon, neyther pryped Rogero nor Turkelony, but reckoning by the commodities of friendship, and fruites of debate, putting them in mind of Lycurgus lawes, taught them too treade a better measure.

When Homers musicke drove the pe-
 silence from the Grecians camp, there
 was no such vertue in his penne, nor in
 his pipe, but if I might bee vmpier, in
 the sweet harmony of diuerse natures &
 wonderful cōcord of sundry medicines,
 For Apolloes cunning extendeth it self
 aswel to Physick, as musick or Poetrie.
 And Plutarch reporteth that as Chi-
 ron was a wise man, a learned Poet, a
 skilful Musition, so was hee also a
 teacher of iustice, by shewing what
 Princes ought to doe, and a Reader of
 Physicke, by opening the natures of
 manie simples. If you enquire howe
 manie suche Poetes and Pipers wee
 haue in our Age, I am perswaded that
 euerie one of them may creepe through
 a ring, or daunce the wilde Noice in
 a Needles eye. We haue infinite Po-
 ets, and Pipers, and suche peeuishe
 cattel among vs in Englande, that liue
 by merrie begging, mainteyned by
 almes, and priuily encroch vppon ene-
 rie mans purse. But if they that are in
 authoritie, and haue the sword in their
 handes to cut off abuses, shoulde call an

The Schoole

accept to see how many Chirons, Ter-
pandri, and Homers are heere, they
might call the summe without pen, or
counters, and sit downe with Racha, to
weepe for her Childzen, because they
were not. He that compareth our instru-
ments, with those that were vsed in an-
cient times, shall see them agree like
Dogges & Cattes, and meete as lumpy
as Germans lippes. Terpandrus and
Olimpus vsed instrumēt's of 7. strings.
And Plutarch is of opinion that the in-
struments of 3. strings, w^e were vsed be-
foze their time, passed al that haue folle-
wed since. It was an old law & lōg kept
that no mā should accordyng to his owne
humor, adde or diminish, in matters cō-
cerning that Art, but walk in the pathes
of their pzedecessors. But whē newfan-
gled Phrynis becam a fidler, being som-
what curious in carping, & searching for
moats wth a pair of bearde eies, thought
to amend his maisters, & marred al. Ti-
motheus a bird of the same bzood, & a
right hoūd of the same Hare, toke the 7.
stringed harp, that was altogether vsed
in Terpadrus time, & increaced the num-
ber

ber of the strings at his owne pleasure. The Argiues appointed by their lawes great punishments for such as placed a-
boue 7. strings vpon any instrument. Py-
thagoras commaunded that no Position
should go beyond his Diapason. Were
the Argiues & Pythagoras nowe aliue,
& saw how many frets, how many string-
ges, how many stops, how many keyes,
how many cliffes, howe many moodes,
how many flats, how many sharps, how
many rules, how many spaces, how ma-
ny noates, how many restes, how many
querks, how many corners, what chop-
ping, what chaging, what tossing, what
turning, what wrestling & wringing is
among our Positions, I beleue verily,
that they would cry out with the country
man: *Hec quod tam pingui macer est
mibi taurus in arno.* Alas here is fat fee-
ding, & leane beasts: or as one said at the
shearing of hogs, great cry & litle wool,
much adoe, & smal help. To thew y^e abu-
ses of these vnchristy scholers that des-
pise y^e good rules of their anciēt masters
& run to the shop of their owne deuises,

The Schoole

defacing olde stamper, forging newe
 Printes, and coining strange precepts,
 Pharecrates a Comicall Poet, bring-
 geth in Musicke and Iustice vpon the
 stage: Musicke with her clothes tot-
 tered, her flesh torne, her face defor-
 med, her whole bodie mangled and dis-
 membred: Iustice, biewing her well,
 and pitying her case, questioneth with
 her howe shee came in that plight: to
 whom Musick replies, that Melanip-
 pides, Phrynus Timotheus, & such fan-
 tasticall beades, haue so disfigured her
 lookes, defaced her beautie, so hacked
 her, and hewed her, and with manie
 stringes, geuen her so many woundes,
 that she is stricken to death, in daunger
 to perishe, and present in place the least
 part of her selfe. When the Sicilians,
 and Dorees forooke the playnsong that
 they had learned of their auncestours in
 the Mountayne, and practised long a-
 mong theyr hearers, they founde out
 such descant in Sybaris instrumentes,
 that by daunsing and skipping they
 fel into lewdnesse of life. Neither staid
 these

Musicke for
 wounded.

these abuses in the compasse of that countrey : but like vnto yll weedes in time spread so far, that they choked the good grayne in euery place.

For as Poetrie & Piping are Cosen germans : so piping, and playing are of great affinity, and all thre chayned in linkes of abuse.

Plutarch complaineth, that ignorant men, not knowyng the maiestie of aun-
cient musick, abuse both the eares of the people, and the Arte it selfe: with bring-
ing sweete consoytes into Theaters, which rather effeminate the minde, as prick vnto pite, then procure amende-
ment of manners, as spurres to vertue. Ouid the high martial of Venus fielde planteth his maine battell in publique assemblies, sendeth out his scoutes too Theaters to descry the enimie, and in steede of haunte Curriers, with instruments of musicke, playing, singing, and dauncing, geues the first charge. Maximus Tyrius holdeth it for a Maxime, that the bringing of instrumentes to Theaters & plaies, was the first cup that poi-
soned

The Schoole

ned the common weaith. They that are
borne in Seriphos, & rockered continually
in those Islandes, where they see no-
thing but Foxes, & Hares, wil neuer be
persuaded that there are huger beastes:
They that neuer went out of the chāpi-
ons in Brabant, will hardly conceiue
what rockes are in Germany: And they
that neuer goe out of their houses, for
regard of their credit, nor stepe from
the vniuersitye for loue of knowledge,
seeing but kinder offences & small abu-
ses within their owne walles, wil neuer
beleue y such rockes are abroad, nor
such horrible monsters in playng pla-
ces. But as (I speake the one to my
comforte, the other to my shame, and
remember both with a sorrowfull hart)
I was first instructed in the vniuersitye,
after drawne like a nouice to these abu-
ses: so wil I shew you what I see, & in-
forme you what I reade of such affaires.
Ouid sayth, that Romulus builde his
Theater as a horse faire for hores, made
Triumphes, & set out playes to gather
the fayre women together, that euerie
one of his soldiers might take where
he

he liked, a snatch for his share: whereby
 pon the Amorous Scholemaster bur-
 steth out in these words:

Romule, militib' solus dare pramia nosti:

Hac mihi si dederis cōmoda, miles ero,

Thou Romulus alone knowest how
 thy souldiers to rewarde:

Graunt me the like, my selfe will be
 attendant on thy garde.

It should seeme that the abuse of such
 places was so great, that for any chaste
 liuer to haunt them was a black swan,
 & a white crowe. Dion so straightly for-
 biddeth the ancient families of Rome &
 gentlewomen that tender their name &
 honor, to cōe to Theaters, & rebuks thē
 so sharply, when he takes thē napping,
 that if they be but once seene there, hee
 iudgeth it sufficient cause to speake il of
 them & thinke worse. The shadowe of a
 knaue hurts an honest mā: the sent of the
 strewes a sober matron: and the shew of
 Theaters a simple gaser. Clitomachus
 the wrestler geuen altogether to manly
 exercise, if hee had hearde any talke of
 loue, in what cōpany soeuer he had bin,

The Schoole

would forlake his seat, & bid them adue.

Lacon when hee sawe the Atheni-
ens studie so muche to set out Playes,
sayde they were madde. If men for
good exercise, and women for theyr
credite, be shut from Theaters, whom
shal we suffer to goe thither? Little chil-
dren? Plutarch with a caueat keepeth
them out, not so much as admitting the
little crackhalter that carrieth his mat-
ters pantouffles, to set foote within
those doores: And alledgeth this reason,
that those wanton spectacles of lyghe
buswines, drawing gods from the hea-
uens, & young men from them selues to
shipwracke of honestie, will hurte them
more, the if at the Epicures table, they
had nigh burst their guts with ouer fee-
ding. For if the body bee overcharged,
it may bee holpe; but the surfitte of the
soule is hardly cured. Here I doubt not
but some Archplayer or other that hath
read a litle, or stumbled by chance vpon
Plautus comedies, wil cast me a bone or
ii. to pick, saying, y whatsoeuer these an-
cient wryters haue spokē against plaies
is

Objection.

is to bee applied too the abuses in olde Comedies, where Gods are broughte in, as Prisoners too beautie, rauishers of Virgins, and seruantes by loue, too earthly creatures. But the Comedies that are exercised in oure daies are better sifted. They shewe no such byanne: The first smelte of Plautus, these tast of Menāder; the lewdenes of Gods, is altered and chaunged to the loue of young men; force, to friendshippe; rapes, too mariage; wooing allowed by assurance of wedding; priuie meetinges of bachelours and maidens on the stage, not as murderers that deuour the good name ech of other in their mindes, but as those that desire to bee made one in hearte. Nowe are the abuses of the worlde reuealed, every man in a play may see his owne faultes, and learne by this glasse, to amende his manners. Curculio may chatte til his heart ake, ere any be offended with his gyrdes. Deformities are checked in least, and mated in earnest. The sweetenelle of musicke, and pleasure of sportes, tem-

The Schoole

per the bitternesse of rebukes, and mitigate the tartenesse of every saunt according to this.

*Omne vaser vitiū vident: Flaccus amico
Narrat, & admissus circū ꝑcordia ludit.*

Flaccus among his friends, with faunting *Puse*
Doth nip him neere, that fostreth soule abuse.

Answer.

Therefore they are either so blinde,
that they cannot, or so blunt, that they
will not see why this exercise shoulde
not be suffered as a profitable recreation.
For my parte I am neither so sonde
a phisition, nor so bad a Cooke, but I
can allowe my patient a cup of wine to
meales, although it be hotte, and plea-
saunt sauces to dysue downe his meate,
if his stomake bee queasie. Norwith-
standing, if people will bee instructed,
(God be thanked) wee haue Diuines
enough to discharge that, and moe by a
great many, then are well harkened to:
yet sith these abuses are growne too
head, and sinne so rype, the number is
lesse

lesse then I would it were.

Euripides holdes not him onely a
foole, that beeing well at home, wil gad
abrode, that hath a Conduite within
dooze, and fetcheth water without: but
all suche beside, as haue sufficient in
them selues, to make them selues mer-
ry with pleasaunte talke, tending too
good, and mixed with *εὐγαστήριον* the
Grecians glee, yet will they seeke
when they neede not, to bee sported a-
brode at playes and Pageaunces. Plu-
tarch likeneth the recreation that is
gotte by conference, too a pleasaunt
banquet; the sweet pappe of the one su-
staineth the body, the sauery doctrine
of the other doth nourish the minde: and
as in banquetting, the wayter standes
ready too fill the Cuppe: So in all
our recreations we shoulde haue an in-
strueter at our elbowes to feede the
soule. If wee gather Grapes among
chistles, or seeke for this foode at Thea-
ters, wee shall haue a harde ppe-
taunce, and come to shorte commons.
I cannot thinke that Cittie to be safe,
that

The Schoole

that strikes downe her Percollices,
raimnes vp her gates, and suffereth the
enimie to enter the posterne. Neither
wil I be perswaded, that he is any way
likely to conquer affection, which breake-
th his instrumentes, burneth all his
Poets, abandons his haunt, musleth his
eyes as he passeth the streete, and re-
sortes too Theaters too bee assaulted.
Cooke did neuer shewe more crafte in
their iunckets to banquish the taste, nor
Painters in shadowes to allure the eye,
then Poets in Theaters to wounde the
conscience.

There setthey abroche straunge
confortes of melody, to tickle the eare;
costly apparel, to flatter the sight; effe-
minate gesture, to rauish the sense; and
wanton speache, to whet desire too in-
ordinate lust. Therefore of both bar-
relles, I iudge Cooke and Painter
the better hearing, for the one extendeth
his arte no farther then to the tongue,
palate, and nose, the other to the eye;
and both are ended in outward sense,
which is common too vs with brute
beastes.

beasts. But these by the private entries of
 the eare, slip downe into the hart, & with
 gunshotte of affection gaule the minde,
 where reason and vertue should rule the
 roste. These people in Rome were as
 pleasant as Nectar at the first begin-
 ning, & cast out for lees, when their abu-
 ses were known. They whome Caesar
 upheld, were driven out by Octavian :
 whom Caligula reclaimed, were cast of
 by Nero : whom Neruä expelled, were
 throwne downe by Traian : whom An-
 thony admitted, were expelled againe,
 pestred in Gallies & sent into Hellespōt
 by Marcus Aurelius. But when the
 whole rabble of Poets, Pipers, Play-
 ers, Jugglers, Testers, & dauncers were
 receined againe, Rome was reported
 to bee fuller of fooles then of wise men.
 Domitian suffered playing & dauncing
 so long in Theaters, that Paris led the
 shaking of sheetes with Domitia, and
 Mnesther the Trenchmour with Mes-
 salina. Caligula made so much of
 Players and Dauncers, that hee suffe-
 red them openly to kysse his lippes,

when

*Domitia was
 the first wife of
 Domitian, and
 Messalina, the
 seconde.*

Dom.

The Schoole

When the Senators might scarce haue
a lick at his feete: He gaue Dauncers
great stipends for selling their hopps:
& placed Apelles the player by his own
sweete side: Besides that you may see
what excellent graue men were euer a-
bout him, he loued Prasinus the Coch-
man so wel, that for good wil to the ma-
ster, he bid his horse to supper, gaue him
wine to drinke in cups of estate, set barly
graines of golde before him to eate, and
swore by no bugs, that hee would make
him a Consul: which thing (saith Dion)
had bin performed, had hee not bin pre-
uented by suddain death. For as his life
was abhominable, so was his end mise-
rable: Comming from dancing & play-
ing, he was slaine by Chærea, a iust re-
warde, and a fit Catastrophe. I haue
heard some players vaunt of the credit
they had in Rome, but they are as foo-
lish in that, as Vibius Rufus which bo-
sted himself to be an Emperour because
hee had sit in Cæsars chaire, & a perfect
Orator, because hee was married to
Tullies widowe, Better might they say
them

them selues to be murderers, because they haue represented the persons of Thyestes and Atreus, Achilles & Hector: or perfect Limnelisters, for teaching the trickes of euery Stumper. Such are the abuses that I reade of in Rome: such are the Caterpillers that haue deuoured and blasted the fruite of Egypt: Such are the Dragons that are hurtful in Affricke: Such are the Adders that sting with pleasure, and kill with paine: and such are the Basiliskes of the world, that poyson, as well with the beame of their sighte, as with the breath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of Englande, mark what we were before, & what we are now: Leave Rome a while, and cast thine eye backe to thy Predecessors, and tell mee howe woonderfully wee haue beene chaunged, since wee were schooled with these abuses. Dion sayth, that english men could suffer watching and labor, hunger & thirst, and beare of al stormes to head and shoulders, they v-

Manners of
England in
olde time,

sed

The Schoole

fed slender weapons, went naked, and were good soldours, they fed bypon rootes and barkes of trees, they would stand by to the chin many dayes in marshes without victualles: and they had a kind of sustenance in time of neede, of which if they had take but the quantitie of a beane, or the weight of a pease, they did neyther gape after meate, nor long for the cuppe, a great while after. The men in valure not yeelding to Scythia, the women in courage passing the Amazons. The exercise of both was shootyng and darting, running & wrestling, and tryng suche maisteries, as eyther consisted in swiftnesse of feete, agilitie of body, strength of armes, or Martiall discipline. But the exercise that is now among vs, is banquetting playng, pippng, and dauncing, and all suche delights as may win vs to pleasure, or rocke vs a sleepe.

Olde exercise
of England.

New England

Oh what a woonderfull chaunge is this? Our wrestling at armes, is turned to wallowpng in Ladies laps, our courage, to cowardice, our running to

to ryot, our Bowes into Bolles, and
 our Dartes to Dishes. We haue
 robbed Greece of Gluttonie, Italy of
 wantonnesse, Spaine of pride, Fraunce
 of deceite, and Dutchland of quaffing.
 Compare London to Rome, & Eng-
 land to Italy, you shall finde the Thea-
 ters of the one, the abuses of the other,
 to be rise among vs. *Experto crede*, I
 haue seene somewhat, and therefore I
 thinke may say the more. In Rome
 when Plaies or Pageants are showane:
 Ouid chargeth his Pilgrims, to crepe
 close to the Saintes, whom they serue,
 and shew their double diligence to lifte
 the Gentlewomens robes from the
 ground, for soyling in the duste; to
 sweepe Boates from their Kirtles, to
 keepe their fingers in vze; to lay their
 hands at their backes for an easie stay;
 to looke vpon those, whome they be-
 holde; too prayse that, whiche they
 commende; too lyke euerye thing,
 that pleaseth them; to presente them
 Pomegranates, to picke as they lyst;
 and when all is done, to waite on them

C.

maner.

The Schoole

mannerly too their houses. In our assemblies at playes in London, you shall see suche heauing, and shoouing, suche yatching and shouldozing, too litte by women; Suche care for their garments, that they bee not trode on: Suche eyes to their lappes, that no chippes light in them: Such pillows to ther backes, that they take no hurte: Such masking in their eares, I knowe not what: Such giuing them Pippins to passe the time: Suche playing at foote Saunt without Cardes: Such ticking, such toying, such smiling, such winking, and such māning them home, when the sportes are ended, that it is a right Comedie, to marke their behauiour, to watche their conceites, as the Catte for the Mouse, and as good as a course at the game it selfe, to dogge them a little, or followe aloofe by the print of their feete, and so discover by notte where the Deare taketh soyle. If this were as well noted, as ill seene: or as openly punished, as secretly practised; I haue no doubt but the cause
would

would be leared to dy by the effect, and these prettie Rabbits very cunningly ferretted from their borrowes. For they that lack Customers al the weeke, either because their haunte is vnknown, or the Constables and Officers of their Parithe, watch them so narrowly, that they dare not queatche; To celebrate the Sabbath, flock to Theaters, and there keepe a generall Market of Bawdye: Not that any filthynesse in deede, is committed within the compasse of that ground, as was doone in Rome, but that every wancō and his Paramour, ~~every man and his Mistress~~, every Iohn and his Ioan, every knaue and his queane, are there first acquainted & cheapen the Merchandise in that place, which they pay for elsewhere as they can agree. These wormes when they dare not nestle in the pescod at home, finde refuge abroad and are hidde in the eares of other mens Eorne. Every Tawter in one blinde Tauerne or other, is Tenant at will, to which thee colleth resorte, and

C, 2. playes

The Schoole

playes the stale to vtter their victualls,
and helpe them to emptie their mustie
caskes. There is she so intreated with
wordes, and receiued with curtesie, that
euery back roome in the house is at her
commaundement. Some that haue nei-
ther land to maintaine them, nor good
occupation to get their bzeade, desirous
to strowt it with the beste, yet disday-
ning too liue by the sweate of their
browes, haue found out this cast of Led-
gerdeinayne, to play fast & loose among
their neighbours. If any parte of Pus-
sick haue suffred shipwrack, and arriued
by fortune at their fingers endes, with
shewe of gentilitie they take by faire
houses, receiue lusty lasses at a price for
boozers, and pipe from morning to e-
uening for wood and coale. By the bro-
thers, colens, vncles, great grandsires,
and suche like acquaintance of their
ghestes, they drinke of the best, they sit
rente free, they haue their owne Ta-
ble spreade to their handes, without
wearing the strings of their pursse, or
any thing else, but houtholde and ho-
nesty.

nessie. When resort so increaseth that they growe in suspicion, and the pottes which are sent so often too the Tauerne, gette such a knock befoze they come home, that they retorne their Mayster a crack to his credite: Though hee bee called in question of his life, hee hath shiftes inoughe to auoyde the blanke. If their houses bee searched, some instrumente of Husick is layde in sighte to dazell the eyes of euery Officer, and all that are lodged in the house by night, or frequente it by day, come thither as pupilles to be well schoolde. Other ther are which beeing so knowen that they are the bywoorde of euery mans mouth, and pointed at commonly as they passe the streetes, either couch them selues in Alleyes, or blind Lanes, or take sanctuary in fryeries, or liue a mile from the Citie like Venus Nunnes in a Cloyster at Newington, Ratliffe, Islington, Hogsdon or some such place, where like penitents, they deny the worlde, and spende theyr dayes in double

C.3. deuotion

The Schoole

penotion. And when they are weery of contemplation to comfort themselves, and renewe their acquaintaunce, they visit Theaters, where they make full account of a pray befoze they departe. Solon made no lawe for Parricides, because he feared that hee shoulde rather put men in minde to commit such offences, then by any straunge punishment, giue them a brette to keepe them vnder. And I intende not to shewe you al that I see, nor halfe that I heare of these abuses, lest you iudge me more wilfull to teach them, then willing to forbid them.

I looke still when Players shoulde cast me their Gauntlets, and challenge a combate for entring so far into their possessions, as though I made them Lords of this misrule, or the very school-masters of these abuses: though the best Clarkes bee of that opinion, they heare not me say so. There are more houses then Parishes Churches, more maydes then Paulkin, more wayes to the woode then one, and more causes in nature then Efficientes. The Carpenter

perter rayseth not his frame without tooles, nor the Deuill his woork without instrumentes: were not Players the meane, to make these assemblyes, such multitudes wold hardly be drawne in so narowe roome. They seeke not to hurte, but desire too please: they haue purged their Comedyes of wanton speaches, yet the Corne whiche they sell, is full of Cockle: and the drinke that they drawe, overcharged with dregges. There is more in them then we perceiue, the Deuill standes at our elbowe when we see not, speaks, when we heare him not, strikes when wee feele not, and woundeth soze when he raseth no skinne, nor rentes the fleshe. In those thinges, that we least mistrust, the greatest daunger dooth often lurke. The Countryeman is more affrayde of the Serpente that is hid in the grasse, then the wilde beaste that openly feed: vpon the mountains: The Harriner is more indaungered by priuite shelues, then knownen Rockes; The Souldier is sooner killed with a

The Schoole

little Bullet, then a longe Swoorde;
There is more perill in close Fisto-
loes, then outwarde sores; in secret am-
bushe, then maine battels; in vndermi-
ning, then playne assaulding; in friends
then foes; in ciuill discorde, then for-
raine warres. Small are the abuses,
and sleight are the faultes, that now in
Theaters escape the Poets pen: But
tall Cedars, from little graynes shoote
high: great Oakes, from slender rootes
spread wide: Large streames, from
narrowe springes runne farre: One
little sparke, fyers a whole Citie: One
dramme of Eleborus ransackes eue-
ry vaine: The Fish Remora hath a
small body, and greate force too staye
shippes against winde and tide: Ich-
neumon a litle worme, ouercomes the
Elephant: The Vipser slayes the Bul:
The Weasel the Cockatrice: And
the weake st Waspe, stingeth the stout-
est manne of warre. The height of
Heauen, is taken by the staffe: The
bottome of the Sea, sounded with lead:
The farthest coast, discovered by Com-
passe;

passe: the secretes of nature, searched
 by witte: the Anatomy of man, set out
 by experience: But the abuses of plaies
 cannot be shoven, because they passe
 the degrees of the instrument, reach of
 the Plummer, sight of the minde, and
 for trial are neuer brought to the touch-
 stone. Therefore he that will auoyde the
 open shame of pꝛyuy sinne, the common
 plague of pꝛiuate offences, the greates
 wꝛacks of little Rocks; the sure disease
 of vncertaine causes; must set hande to
 the sterne, and eye to his steppes, to
 shunne the occasion as neere as he can:
 neither running to bushes for renting
 his clothes, nor rent his clothes for im-
 paring his thrift; nor walke vpon Vse,
 for taking a fall, nor take a fall for bru-
 sing him selfe; nor goe too Theaters
 for beeing allured, nor once bee allured
 for feare of abuse.

Bunduica a notable woman and a
 Queene of Englande, that tyme that
 Nero was Emperour of Rome, ha-
 uing some of the Romans in garrison
 heere against her, in an Oracion which

C.5.

shee

The Schoole

The Queenes
Paicelle.

She made to her subiects, seemed better
ly to contemne their force, and laugh at
their folly. For shee accounted them
unwoorthy the name of men, or title of
Souldiers, because they were smoothly
appareled, soft lodged, daintie feasted,
bathed in warme waters, rubbed with
sweet oynments, strewed with fine poul-
ders, wine swillers, singers, Dauncers,
and Players. God hath now blessed
England with a Queene, in vertue ex-
cellent, in power mightie, in glozpe re-
nowned, in gouernmente politike, in
possession rich, breaking her foes with
the bent of her brow, ruling her subiects
with shaking her hand, remouing de-
bate by diligent foresight, filling her
chests with the fruites of peace, mini-
string iustice by order of law, reforming
abuses with great regarde: & bearing
her sword so euen, that neither the poore
are trod vnder foote, nor the rich suffred
to loke too hye, nor Rome, nor France,
nor Tyrant, nor Turke, dare for their
liues too enter the List. But wee vn-
woorthy seruants of so mild a Distresse,
unnatural

unnatural children of so good a mother,
 unthankful subjects of so loving a prince,
 wound her royall hart with abusing her
 lenitie, and stir Iupiter to anger to send
 vs a Storke that shal deuoure vs. How
 often hath her Maiestie with the graue
 aduise of her honorable Councell, sette
 downe the limits of apparrell to euery
 degree, and how soone againe hath the
 pride of our harts ouerflowed the chanel?
 How many times hath accesse to Thea-
 ters beene restrayned, and how boldly
 againe haue we reentred? Ouerlashing
 in apparel is so common a fault, that the
 very hyperlings of some of our Players, *Players men,*
 which stand at reuerſion of vs, by the
 weeke, iet vnder Gentlemens noses in
 futes of silke, exercising themselves too
 prating on the stage, & common scoffing
 when they come abroad, wherethey look
 askance ouer the shoulder at euery man,
 of whom the Sunday before they begged
 an almes. I speake not this, as though
 euery one that professeth the qualitie
 so abused him selfe, for it is well kno-
 wen, that some of them are sober,
 discrete

The Schoole

Some Players
modest, if I bee
not deceined.

Some Playes
tolerable at
sometime.

discreete, properly learned honest hou-
holders and Citizens well thought on
amonge their neighbours at home ,
though the pryde of their shadowes (I
meane those hangebyes whome they
succour with stipend) cause them to bee
somewhat if talked of abroade. And as
some of the Players are farre from a-
buse: so some of their Playes are with-
out rebuke: which are as easily remem-
bered as quickly reckoned . The twoo
prose Bookes plaied at the Bellauage,
where you shall finde neuer a woorde
without wit, neuer a line without pyth,
neuer a letter placed in vaine. The Jew
& Ptolome, showane at the Bull, the one
representing the greedinesse of worldy
chusers, and bloody mindes of Usurers:
The other very liuely discripying howe
seditious estates , with their owne de-
uises, false friends, with their owne
swoordes, & rebellious cōmons in their
owne snares are ouerthrowne: neither
with Amorous gesture wounding the
eye: nor with flouently talke hurting the
eares of the chaff hearers, The Blacke
Smiths

Smiths daughter, & Catilins conspiracies vsually brought in to the Theater: The firste containing the trechery of Turkes, the honourable bountye of a noble minde, & the shining of vertue in distresse: The last, because it is knowen too be a Pig of myne owne Sowes, I will speake the lesse of it; onely giuing you to vnderstand, that the whole marke which I shot at in that woork, was too shewe the rewarde of traytors in Catilin, and the necessary gouernment of learned men, in the person of Cicero, which forlees euery dāger that is likely to happen, and forstalles it continually ere it take effect. Therfore I giue these Playes the commendation, that Maximus Tyrius gaue too Homers woorks: καλὰ μὲν γὰρ τὰ Ομήρου ἐπὶ καὶ ἐπὶ τὰ καλλίστα, καὶ φανώτατα καὶ ἄδιδου μοῦσαις πρὸς πάντα ἀλλὰ ὃ πᾶσι καλὰ ὃ δὲ αἰ καλὰ.

These Playes are good playes and sweete playes, and of al playes the best playes and most to be liked, worthy to bee soung of the Pikes, or set out with
the

The Schoole

Playes are not
to be made
common.

the cunning of Roscius himself, yet are they not fit for euery mans dyet: neither ought they commonly to bee shewen. Now if any man aske me why my selfe haue penned Comedyes in time paste, & inneigh so egerly against them here, let him knowe that Semel insaniuiimus omnes: I haue sinned, and am sozry for my fault: hee runnes farre that neuer turnes, better late then neuer. I gaue my self to that exercise in hope to thzue but I burnt one candle to seek another, and lost bothe my time and my trauell, when I had doone.

Thus sith I haue in my boyage suffered wrack with Vlisles, and wringing: wet scrambled with life to the shore, And from mee Nausicaa with all thy traine, till I wipe the blot from my forehead, and with sweet springs wash away the salt froath that cleaues too my soule.

Deane time if Players bee called to accounte for the abuses that growe by their assemblies, I would not haue them to answer, as Pilades did for the Theaters of Rome, when they were
com-

complained on, and Augustus waxed angry: This resort O Caesar is good for thee, for heere we keepe thousandes of idle heds occupied, which else peraduenture would brue some mischief. A fit Cloude to couer their abuse, & not unlike to the flaring hole that Lucinius found, who like a greedy surueiour, being sente into Fraunce to gouerne the Countrie, robbed them and spoyled them of all their Treasure with vnreasonable taskes: at the last when his crueltie was so loudely cryed out on, that euery man hearde it; and all his packing did sauiour so strögg, that Augustus smelt it; he brought the good Emperour into his house, flapped him in the mouth with a smoth lye, and tolde him that for his sake & the safetie of Rome, hee gathered those riches, the better to impouerish the Countrie for ysling in Armes, and so holde the poore Frenchmennes Noses to the Grindstone for euer after.

*Dion in vita
Augusti.*

Players compared to Lucinius.

A bad excuse is better, they say
then none at all. Hee, because the
French

The Schoole

Frenchmē paid tribute euery moneth,
into xiiii. Moneths deuided the peere :
These because they are allowed to play
euery Sunday, make iiii. oz b. Sun-
dayes at least euery weeke, and all that
is doone is good for Augustus, to busy
the wittes of his people, for running a
wolgather, and to emptie their pur-
ses for thyrning to fast. Thongh Lu-
cinius had the cast to playster vpp his
credite with the losse of his money : I
trust that they which haue the swoorde
in their hands among vs to pare away
this putrified flesh, are sharper sighted,
and will not so easily be deluded.

*Epist. 12. ad
Lambertum.*

Marcus Aurelius sayth, That play-
ers falling from iuste labour to vniuste
idlenesse, doe make more trewandes,
and ill husbands, then if open Schooles
of vnchrestes & vagabounds were kept.
Who soeuer readeth his Epistle too
Lambert the gouernor of Hellespont,
when players were banished, shall find
more against them in plainer tearmes,
then I will vtter.

This haue I set downe of the abuses
of

of Poets, Pypers, and Players which
 bringe vs too pleasure, slouth, sleepe,
 sinne, and without repentance to death
 and the Deuill: which I haue not con-
 firmed by authoritie of the Scriptures,
 because they are not able to stand vppe
 in the sighte of God: and sithens they
 dare not abide the field, where the word
 of God dooth bidde them battayle, but
 runne to Antiquities (though nothing
 be more ancient then holy Scriptures)
 I haue giue them a volley of prophane
 writers to beginne the skirmishe, and
 doone my indeuour to heate them from
 their holdes with their owne weapons.
 The Patient that will be cured, of his
 owne accorde, must seeke the meane: if
 euery man desire to saue one, and drawe
 his owne ferte from Theaters, it shall
 preuayle as much against these abuses;
 as Homers Moly against Witchcraft,
 or Plynies Peristerion against the by-
 ring of Dogges.

God hath armed euery creature a-
 gainst his enemy: The Lyon with
 pawes, the Bul with hornes, the Boe

D.

with

Scriptures
 too hoate for
 Players.

The Schoole

with tuskcs, the Culture with tallents,
Hartes, Hindes, Hares, and such like,
with swiftnes of seete, because they are
fearefull, euery one of them putting his
gift in practise; But man which is Lord
of the whole earth, for whose seruice
herbes, trees, rootes, plants, fish, foule &
beasts of the fielde were first made, is
far worse then the brute beasts: for they
endewed but with sence, doe Appetere
salutaria, & declinare noxia, seeke
that which helpes them, and forsake
that which hurtes them.

Man is enriched with reason and
knowledge: with knowledge, to serue
his maker and gouerne himselfe; with
reason to distinguish good and ill, & chose
the best, neither referring the one to the
glozy of God, nor vsing the other to his
owne profite. If fire and Ayre mount vp-
wards, Earth and Water sinke downe,
& euery insensible body else, neuer rests,
til it bring it self to his owne home. But
we which haue both sence, reason, wit,
and vnderstanding, are euer ouerlashing,
passing our boundes, going beyonde
our

*Corpora natura-
li a ad locum mo-
uentur, & in su-
is sedibus acqui-
escent.*

our limites, neuer keeping our selues
within compasse, noz once looking after
the place from whence we came, and
whither we muske in spighte of our
hartes.

Man unminde-
ful of his ende.

Aristotle thinketh that in greate
windes, the Bees carry little bones
in their mouthes too peyle their bo-
dies, least they bee carryed away, or
kept from their Hives, vnto which
they desire to returne with the frutes of
their labour. The Crane is said to rest
vpon one leg, and holding by the other,
keepe a Pebble in her clawe, which as
sone as the senses are bound by approach
of sleepe, fallēs to the ground, & with the
noise of the knock against the Earth,
makes her awake, whereby shee is euer
redy to preuent her enemies. Geese are
foolish birdes, yet whē they flye ouer the
mount Taurus, they shew greate wise-
dome in their own defence: for they stop
their pipes full of grauel to auoide gag-
ling, & so by silence escape the Eagles.
Woodcocks, though they lack witte to

Hi. Animal.

The Schoole

saue them selues, yet they want not will to auoyde hurte, when they thrust theyr heades in a Bushe, and thinke their bodies out of daunger. But wee which are so byttle, that we bzeake with euery fillop; so weake, that wee are drawne with euery threade; so light, that wee are blowne away with euery blasse; so vnsteady, that we slip in euery ground; neither peyse our bodies againste the winde, nor stand vppon one legge, for sleeping too much: nor close vppe our lippes for betraying our selues, nor vse any witte, to garde our owne persons, nor shewe our selues willing too shunne our owne harmes, running most greedily to those places, where we are soonest ouerthrowne.

I cannot lyken our affection better than to an Arrowe, which getting libertye, with winges is carryed beyond our reach; kepte in the Quiuer, it is still at commaundement: Or to a Dogge, let him slippe, he is straight out of sight, holde him in the Lease, he neuer strres: Or to a Colte, giue him the

the bydle, he flinges aboute; raine him hard, & you may rule him: Or to a ship, hoist the sayles it runnes on head; let fall the Ancour, all is well: Or to Pandoraes boxe, lift vppe the liode, our flies the Deuill; shut it vp fast, it cannot hurt vs.

Let vs but shut vppe our eares to Poets, Pypers and Players, pull our feete back from resort to Theaters, and turne away our eyes from beholding of vanitie, the greatest storme of abuse will be ouerblowen, and a fayre path troden to amendment of life. Were not we so foolish to taste euery drugge, and buy euery trifle, Players would shut in their shoppes, and carry their trashe to some other Countrie.

Themistocles in setting a peece of his ground to sale, among all the commodities whiche were reckoned vppe, straighely charged the Cryer to proclaime this, that hee which bought it, should haue a good neighbour. If Players can promise in woordes, and perfoyme it in deedes, proclaime it in their

D.3. Billes.

The Schoole

Billes, and make it good in Theaters; that there is nothing there noysome too the body, nor hurtfull to the soule: and that euery one which comes to buye their Testes, shall haue an honest neighbour, tagge and ragge, cutte and longe rayle, goe thither and spare not, otherwise I aduise you to keepe you thence, my selfe will beginne too leade the Daunce.

I make iust reckoning to bee helde for a Stoike, in dealing so hardely with these people: but all the Keyes hang not at one mans girdle, neither doe these open the lockes to all abuiies. There are other which haue a share with them in their Schooles, therefore ought they to daunce the same Rounde: and bee partakers together of the same rebuke: Fencers, Dycers, Dauncers, Tumblers, Carders, and Bowlers.

Dauncers and
Tumblers.

Dauncers and Tumblers, because they are dumbe Players, and I haue glaunced at them by the way, shall bee let passe with this clause, that they gather no assemblies and goe not beyond the

the precincts whiche Peter Martyr in his commentaries vppon the Iudges hath set them downe: That is, if they will exercise those qualtyes, to doe it priuylge, for the health and agilitie of the body, referring all to the glozpe of God.

Dicers and Carders because their abuses are as commonly cryed out on, as vsually shewen, haue no neede of a needelesse discourse, for euery manne seeth them, and they stinke almoste in euery mans nose. Common Bowling Allyes, are priuy Hothes, that cate vppe the credite of many idle Citizens: whose gaynes at home, are not able too weighe downe theyr losses abroad, whose Shoppes are so farre from maintaining their play, that their Wiues and Children cry out for bread, and go to bedde supperlesse ofte in the yeere.

I woulde reade you a Lecture of these abuses, but my Schoole so increaseth, that I cannot touch all, nor stand to

D. 4.

amplifie

The Schoole

amplifie euery poynte : one worde of
Fencing, and so a Conge to all kinde
Fencers. of Playes. The knowledge in wea-
pons may bee gathered to be necessary
in a common wealch, by the Senators
of Rome, who in the time of Catilins
conspyracyes, caused Schooles of De-
fence to be erected in Capua, that tea-
ching the people howe to warde, and
how to locke, howe to thrust, and how
to strike, they might the more safelye
roape with their enemies. As the Arte
of Logique was firste sette downe for
a rule, by which wee mighte Confir-
mare nostra, & refutare aliena, con-
firme our owne reasons, and confute the
allegations of our aduersaryes, the end
beeing trueth, which once fished out by
the harde encounter of eithers Argu-
mentes, like spher by the knocking of
Flintes together, bothe partes shoulde
be satisfied and strue no more. And I
iudge that the crafte of Defence was
firste deuised to saue our selues harme-
lesse, and holde our enemies still at ad-
uau.

uantage, the ende beeing right, which
 once thzoughly tryed out, at handye
 stroakes, neither hee that offered iniurie
 shoulde haue his will, noz hee that was
 thzreatened, take any hurte, but bothe be
 contented and shake handes. Those
 dayes are now chaunged, the skil of Lo-
 gicians, is exercysed in caueling, the
 cunning of Fencers applied to quarrel-
 ling: they, thinke themselves no Schol-
 lers, if they bee not able to finde out a
 knotte in euery rushe; these, no men, if
 for stirring of a strawe, they prooue not
 their valure vppon some bodyes fleshe.
 Euery Duns will bee a Carper, euery
 Dick Swash a common Cutter. But as
 they bake, many times so they bze:
 Selse doe, selse haue, they whette their
 Swoords against themselves, pull the
 house on their owne hedz, retorne home
 by weeping Crosse, and fewe of them
 come to an honest ende. For the same
 water that dzyues the Mill, decapeth it.
 The woode is eaten by the worme, that
 bzeeds within it: The goodnesse of a
 D. 5. knife

The Schoole

*Commodus a
Fencer and ex-
ercised in mur-
der.*

*Epaminondas
wunde on his
Buckler.*

knife cuts the owners finger, The Ad-
ders death, is her own broode, the Fen-
cers scath, his own knowledg. Whether
their harts be hardened, which vse that
exercise, or God giue them ouer I know
not well: I haue reade of none good that
pRACTISED it muche. Commodus the
Emperour, so delighted in it, that often
times hee slewe one or other at home, to
keepe his fingers in vse. And one day
hee gathered all the sicke, lame, and
impotent people of Rome into one
place, where hee hampered their feete
with straunge deuises, gaue them soft
spunges in their hands, to throw at him
for stones, & with a greate clubbe knat-
ched them all on the hed, as they had bin
Giautes. Epaminondas a famous
Captaine, soe hurte in a battaile, and
carried out of the fiede, halfe deade;
When tydings was broughte him
that his Souldiers gotte the day, asked
presently, what became of his Buck-
ler: whereby it appeareth, that hee lo-
ued his weapons, but I finde it not sayd
that

that he was a Fencer. Therfore I may
 liken them which would not haue men
 sent to war til they are taught fencing,
 to those superstitious wisemen, whiche
 would not take vppon them to burie the
 bodyes of their friends, befoze they had
 beene cast vnto wilde beastes. Fencing
 is growne to such abuse, that I may wel
 compare the Scholers of this Schoole
 to them that prouide Staues for their
 owne shoulders; that foster Snakes, in
 their owne bosoms; that trust Molues,
 to garde theyr Sheepe; And to the men
 of Hyrcania, that keepe Pallisses, to
 woorye them selues. Thoughe I
 speake this too the shame of common
 Fencers, I goe not aboute the bulke
 with Souldiers, Homer calleth them
 the Sonnes of Iupiter, the Images
 of G D D, and the very sheepeheards
 of the people: beeing the Sonnes of
 Iupiter, they are bountifull too the
 mecke, and thunder out plagues to the
 proude in heart: beeing the Images of
 G D D, they are the Wellspringes
 of

Souldiers.

The Schoole,

of Justice which giueth to euery man his owne; beeing accoumpted the shepheards of the people, they fight with the Woolfe for the safetie of their flock and keepe of the enimie for the wealth of their Countrie. How full are Poets works of Bucklers, Battails, Lances, Darts, Bows, Quiners, Spears, Iauelins, Swoordes, slaughters, Runners, Wrestlers, Chariots, Horse, and men at armes? Agamemnon beyonde the name of a King hath this title, that he was a Souldier. Menelaus, because he loued his Ketcher better then a Burgonet, a softe bed then a hard fiede, the sounde of Instrumentes then neighing of Steedes, a fayre stable then a foule way, is let slippe without prayse. If Lycurgus befoze hee make lawes too Sparta, take counsel of Apollo, whether it were good for him to teach the people thrift and husbandry, he shalbe charged to leaue those precepts to the white lured Hylotes. The Spartans are all Steele, fashioned out of tougher mettall,
free

free in minde, valiaunt in hart, seruite to none, accustoming their flesh to stripes, their bodyes to labour, their secte to hunting, their handes to fighting. In Crete, Scythia, Persia, Thracia, all the Lawes tended to the maintenance of Martiall disciplyne. Among the Scythians no man was permitted to drinke of their festiuall Cuppe, which had not manfully killed an enemy in fight. I coulde wishe it in England, that there were greater preferment for the valiant Spartanes, then the sottishe Hylotes: That our Lawes were directed to rewarding of those, whose liues are the firste, that must be hazarded to maintaine the lybertie of the Lawes. The gentlemen of Carthage, were not allowed too weare, any more linkes in theyr chaynes, then they had seene battayles. If our Gallantes of Englande might carry no more linkes in their Chaynes nor ringes on their fingers, then they haue fought felldes, their necks should not bee very often wreathed in Golde, nor their handes embzodered with precious

The Schoole

tious stones. If none but they might be suffered to drinke out of plate, that haue in skirmish slain one of her maiesties enemies, many thousands shoulde bring earthen pots to the table. Let vs learne by other mens harmes too looke to our selues, When the Egyptians were most busy in their husbandry, the Scythians ouerran them: when the Assyrians were looking to their thrift, the Persians were in armes & ouercam the: when the Troians thoughte them selues safest, the Greekes were neere: when Rome was a sleepe, the French men gaue a sharpe assaulte too the Capitoll: when the Jewes were idle, their walles were rased, & the Romans entred: when the Chaldees were sporting, Babylon was sacked: when the senators were quiet, no garisons in Italy, & Pöpey frö home, wic ked Catiline began his mischeuous enterprise. We are like those vnthankfull people, which puffed vp with prosperity forget the good turnes they receiued in aduersitie. The patient feeds his phisition w gold in time of sicknesse, & when he

he is wel, scarcely affoordg him a cup of water. Some there are that make gods of soldiers in open warrs, & trusse them vp like dogs in the time of peace. Take heed of the foresurd nightcap, I meene those schoolemen, that cry out bpō Mars calling him the bloody God, the angry God, the furious god, the mad God, πονηρὸς ὁ θεὸς the tearethirsty God. These are but castles of their office & wordes of course. That is a vain brag & a false alarme, that Tullie giues to soldiers.

Cedant arma togæ, cōcedat laurea linguae.

Let gunns to gouns, & bucklers yeld to bookes. If the enemy beseege vs, cut off our victuals, p̄uent forrain aide, girt in the city, & bring the Rāme to y^e walles, it is not Ciceroes tongue that cā peerce their armour to wound the body, nor Archimedes prickes, & lines, & circles, & triangles, & Rhombus, & rifferasse, that hath any force to driue them backe. Whilst the one chats, his throte is cut; whilst the other syttes drawing Mathematicall fictions, the enimie standes with a sword at his breast.

He

The Schoole

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He

The Schoole

He that talketh much, and doth little, is like vnto him that sailes with a side winde, and is bozne with the tide to a wrong shoze. If they meane to doe any good indeed, bid them followe Demosthenes, and ioyne with Phocion: when they haue giuen vs good counsell in wordes, make much of Souldiers, that are redy to execute y^e same with swordes. Bee not carelesse, plough with weapons by your sides, studie with a booke in one hande, a darte in the other: enioy peace, with prouision for war: when you haue lefte the sandes behinde you, looke wel to the rocks that lye before you: Let not the ouercoming one Tempest make you secure, but haue an eye to the cloude that comes from the South, and threateneth raine: the least ouersight in dangerous Seas may cast you awaye, the least discontinuance of Martiall exercise giue you the foyle. When Achilles loytered in his tent, giuing eare too Pullick, his souldiers were bidde to a hot breakfast. Hannibals power re-
ceiued

reined more hurte in one dayes case at
 Capua, then in al the conflicts they had
 at Cannas. It were not good for vs too
 flatter oure selues with these golden
 dayes: highe floodes haue lowe Ebbes:
 hotte Feuers, coulde Crampes: Long
 dayes thort nightes; Drie Summers
 moyst Winters: There was neuer force
 so strong, but it might be battered, neuer
 ground so fruitful, but it might be barren:
 neuer countie so populous, but it might
 be wast: neuer Monarch so mighty, but
 he might be weakened: neuer Realme
 so large, but it might be lessened: neuer
 kingdom so flourishing, but it might bee
 decayed. Scipio before hee lemed his
 force too the wailles of Carhage, gaue
 his souldiers the print of the Citie in a
 cake to bee deuoured: our enemies with
 Scipio, haue already eaten vs with
 bread, & licked vp our blood in a cup of
 wine. They do but tarry the tide: watch
 opportunitie, and wayte for the rec-
 koning, that with the shot of our liues,
 shoulde paye for all. But that **G D D**,
 that neither slumbreth nor sleepeth, for
 the loue of Israel, that stretcheth out
 his

The Schoole

Labourers.

his armes from morning to evening to
 couer his children, (as the Hen doth her
 chicken with the shadow of her wings)
 with the breath of his mouth shall ouer-
 throw them, with their own snares shall
 ouertake them, & hang them vp by the
 haire of their owne deuises. Notwith-
 standing it behooueth vs in the meane
 season, not to stick in the myre, and gape
 for succour, without vsing some ordina-
 ry way our selues: or to lye wallowing
 like Lubbers in the Ship of the com-
 mon wealth, crying Lord, Lord, when
 wee see the vessel toyle, but ioynly laye
 our handes and heades, and helpes to-
 gether, to auoyd the danger, & save that,
 which must be the suretie of vs all. For
 as to the body, there are many members,
 seruing to seuerall vses, the eye to see,
 the eare to heare, the nose to smell, the
 tongue to taste, the hande to touch, the
 ferte to beare the whole burden of the
 rest, and euery one dischargeth his due-
 tie without grudging; so shoulde the
 whole body of the common wealth con-
 sist of fellow laborers, all generally ser-
 uing one head, & particularly following
 their

their trade, without repining. From the head to the foote, from the top to the toe, there should nothing be vaine, no body idle, Iupiter himself shall stand for example, who is euer in woork, still moouing & turning about the heauens, if he shuld pull his hand from the frame, it were impossible for the world to indure. All would be day, or al night; All spring, or all Autume; all Summer, or all winter; All heate or all colde; all moysture, or al drought, No time to til, no time to sow, no time to plant, no time to reape, the earth barren, the riuers stoppe, the Seas stayde, the seasons chaunged, and the whole course of nature ouerthrowē. The meane must laboꝝ to serue the mightie; the mightie must stande to defende the meane. The subiects must sweate in obedience to their Prince; the Prince must haue a care ouer his pooꝝe bassals. If it be the dutie of euery man in a common wealth, one way or other to bestirre his stumpe, I canot but blame those lither cōtemplatoꝝ very much, which sit concluding of Sillogisines in a corner, which in a close study in the Uniuersity

Loyterers.

C. 2. scope

The Schoole

coope themselves by foure yeres together studying all thinges, and professe nothing. The Bell is knowen by his sounde, the Byrde by her voyce, the Lyon by his roare, the Tree by the fruite, a man by his woorkes. To continue so long without moouing, to reade so much without teaching, what differeth it from a dumbe Picture, or a deade body? No man is borne to seeke priuate profite: parte for his countrie, parte for his friendes, parte for himselfe. The foole that comes into a fayre Garden, likes the beawtie of flowers, and stiches them in his Cap: the Philisition considereth their nature, and puttes them in the pottle: in the one they wither without profite; in the other they serue to the health of the bodie: He that readeth good writers, and pickes out their flowers for his owne nose, is lyke a foole; hee that preferreth their vertue before their sweet smel is a good Philisition. When Anacharsis traueled ouer all Greece, to seek out wise men, hee founde none in Athens, though no doubt, there were many good scholers there

there. But comming to Chenas a
 blind village, in comparison of Athens
 a Palstockes Inne; he found ene Miso, Right Philo-
sophie.
 well gouerning his house, looking to
 his groundes, instructing his children,
 teaching his family, making of marri-
 ages among his acquaintance, exhort-
 ing his neighbours to loue, & friende-
 ship, & preaching in life, who, the Phi-
 losopher for his scarcitie of woordes
 plenty of workes, accompted the onely
 wise man that euer he saw. I speak not
 this to preferre Botley before Oxford,
 a cottage of clownes, before a Colledge
 of Pules; Pans pipe, before Apollos
 harp. But to shew you that poore Miso
 can reade you such a lecture of Philoso-
 phie, as Aristotle neuer dreamed on.
 You must not thrust your heades in a
 tubbe, & say, *Benè vixit, qui benè latuit*:
 Hee hath liued well, that hath loitred
 well: stāding streames geather filth;
 flowing riuers, are euer sweet. Come
 forth with your sickles, the Haruest is
 greate, the laborers few; pul by the slu-
 ces, let out your springs, geue vs drink
 of your water, light of your riches, &

The Schoole

Season vs a little with the Salt of your knowledge. Let Phœnix and Achilles, Demosthenes & Phocion, Pericles & Cimon, Lælius & Scipio, Nigidius and Cicero, the word and the sword be knit together. Set your talents a worke, lay not by your treasure for taking rust, teach early & late, in time & out of time, sing with the swan, to the last houre. Followe the dauncing Chaplens of Gradivus Mars, which chaunt the praises of their god with voyces, and treade out the time w their feete. Play the good captaines, exhort your souldiers with your tongues to fight, & bring the first ladder to the wall your selues. Sound like bells, and shine like Lanternes; Thunder in words, and glister in worke, so shall you please God, profite your country, honor your prince, discharge your duetie, giue by a good account of your stewardshipp, and leaue no sinne butouched, no abuse unbuked, no fault unpunished. Sunday are the abuses as well of Vniuersities as of other places, but they are such as neither become me to touch, nor euery idle head to vnderstand. The Thun-
rines

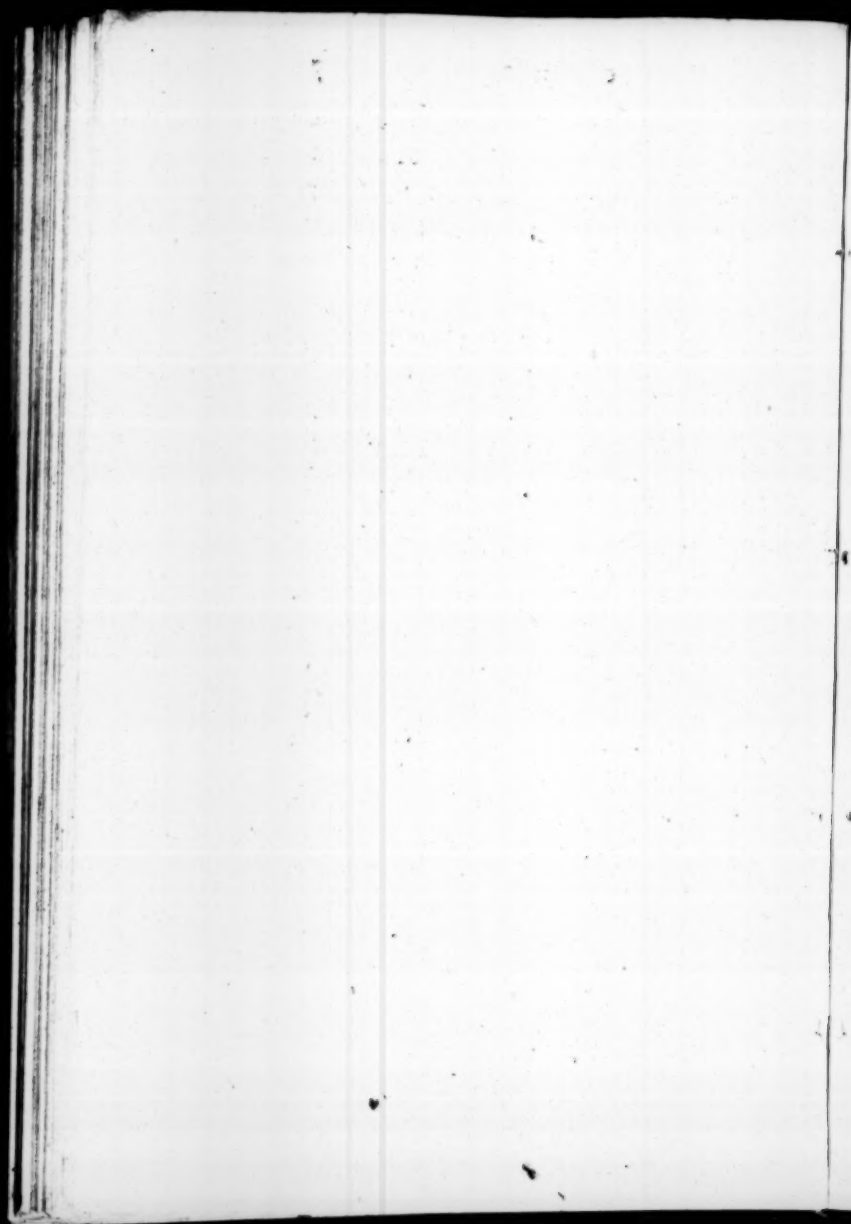
rines made a Lawe that no common
 finde fault should meddle with any abuse
 but Adulterie. Pythagoras boinde *Ἐλευθία*,
 all his Schollers to fine yeeres silence, of *Pythagoras*.
 that as soone as euer they crept from the
 shel, they might not aspire to the house
 top. It is not good for euery man too
 trauell to Corinth, nor lawfull for all
 to talke what they liste, or write what
 they please, least their tongues run be-
 fore their wites, or their penne make
 hauock of their Paper. And so wading
 too farre in other mens manners, whilst
 they fill their Bookes with other mens
 faultes, they make their volumes no
 better then an Apothecaries Shop, of
 pestilent Dugges; a quackesalers
 Budget of filthy receites; and a huge
 Chaos of foule disorder. Cookes did
 neuer long more for great markets, nor
 Fishers for large Ponds, nor greedy
 Dogges for store of game, nor soaring
 hawkes for plentie of fowle, then Car-
 pers doe now for coppe of abuses,
 that they might euer be snarling, and
 haue some Flies or other in the way to
 snatch at. As I would that offences
 E. . . should

The Schoole

Should not be hid, for going unpunished,
nor escape without scourge for ill example.
So I wish that every rebuker should
place a hatch before the doore; keep his
quit! win compass. He that holds not him-
self contented with the light of the Sun
but listes by his eyes to measure the
bignesse, is made blinde; he that bites
every weed to search out his nature,
may light vpon popson, and so kill him-
selfe: he that loues to be lifting of every
cloude, may be strooke with a thunder-
bolte, if it chaunce to rent; & he that ta-
keth vpon him to shew men their faults,
may wound his owne credite, if he goe
too farre. We are not angry with the
Clarke of the market, if he come to our
stall, and repprooue our ballance when
they are faultie, or forsaite our weights,
when they are false: neuerthelesse, if he
presume to enter our house, and rig eu-
ery corner, searching worse then belongs
to his office: we lay holde on his locks,
turne him away with his backe full of
stripes, and his hands loden with his
owne amendes. Therefore I will con-
tent my selfe to shew you no more abis-
ses

tes in my Schoole, then my selfe haue
seene, noz so many by hundreds, as I
haue heard off. Lyons folde by their
natles, when they are in their dennes for
wearing them in the earth and neede
not: Eagles draw in their tallants as
they sit in their nestes, for blunting thē
there amonge drosse: And I will caste
Ancoz in these abuses, rest my Barke in
the simple roade, for grating my wits
vpon needelesse shelues. And because I
accuse other for treading awy, which
since I was bozne neuer went right; be-
cause I finde so many faultes abroad,
which haue at home moze spots in my
body then the Leopard; moze staines on
my coate then the wicked Nessus; moze
holes in my life then the open Siue;
moze sinnes in my soule than heares on
my hed; If I haue beene tedious in my
Lecture, oz your selues be weary of
your lessou, harken no longer
for the Clock, shut vp
the Schoole, and
get you home.

FINIS,



To the right honorable
Sir Richard Pipe, Knight, Lorde
Maior of the Citie of London, and the
right worshipful his brethren, con-
sinnance of health and mainte-
nance of ciuill gouernment.



ERICLES was
woont (Right ho-
nourable and wor-
shipful) as oft as he
put on his robes, to
preach thus vnto
himselſe: Consider
wel *Pericles*, what thou doest, thou
commaundest free men, the Greekes
obey thee, & thou gouerneſt the Ci-
tizens of Athens. If you ſay not ſo
much to your ſelues, the gownes that
you weare, as the cognifances of au-
thoritie; and the ſword which is cari-
ed before you, as the instrument of
iuſtice; are of ſufficient force to put
you in mind, that you are the maſters
of free men, that you gouerne the
worſhipfull Citizens of London, and
that you are the very Stewards of her
Maeſtie

To the Lord Mayor

Maiestie within your liberties. Therefore sith by mine owne experience I haue erected a Schoole of those abuses, which I haue seene in *London*, I presume the more vpon your pardon, at the ende of my Phamphlet to present a fewe lynes to your honourable reading.

Augustus the good Emperour of *Rome*, was neuer angry with accusers because hee thought it necessarye (where many abuses flourish) for euery man freely to speake his minde. And I hope that *Augustus* (I meane such as are in authoritie) will beare with me, because I touch that which is needefull to bee shewen. Wherein I goe not about to instruct you howe to rule, but to warne you what danger hangs ouer your heads, that you may auoyde it.

The Byrde *Trochilus* with crashing of her bil awakes the *Crocodile*, and deliuereth her from her enemyes, that are readye too charge her in deade sleepe. A little fishe swimmeth
con-

continually before the great Whale,
to shewe him the sheldes, that he run
not a ground: The Elephants, when
any of their kinde are fallen into the
pittes, that are made to catch them,
thrust in stones and earth to recover
them: When the Lyon is caught in
a trap, *Aesops* Mousse by nibbling the
cordes sets him at libertie. It shall be
inough for me with *Trochilus* to haue
wagged my bil, with the little Fish to
haue gone before you; with the Ele-
phants to haue shewed you the way
to helpe your selfe; and with *Ae-*
sops mousse to haue fretted the snares
with a byting tooth for your owne
safetie.

The *Thracians* when they must
passe ouer frosen streames, sende out
theyr Wolues, whiche laying their
eares to the yse, listen for noyse: If
they hear any thing, they gather that
it mooues; if it mooue, it is not con-
gealed; If it be not congealed, it must
be liquide; If it be liquide, then will
it yeelde; and if it yeelde, it is not
good

To the Lord Mayor

good trusting it with the weight of their bodyes, leste they sincke. The worlde is so slippery, that you are often inforced to passe ouer Yse. Therefore I humbly beseech you to try farther, & trust lesse; not your Woolues, but many of your Citizens haue already sifted the daunger of your passage, and in sifting beene swallowed to their discredite.

I would the abuses of my Schoole were as wel known of you, to reformation: as they are found out by other to their owne peril. But the fishe *Sepia* can trouble the water to shun the nettes, that are shot to catch her: *Torpedo* hath craftinough at the first touch to inchant the hooke, to coniuere the line, to bewitch the rod, and too benumme the handes of him that angleth. Whether our Players be the Spawnes of such fishes, I know not wel, yet I am sure that how many nets soeuer ther be layde to take the; or hookes to choke them, they haue Ynke in their bowels to darken the water

of London.

water; and sleights in their budgers,
to dry vp the arme of euery Magi-
strate. If their letters of commenda-
tions were once stayed, it were easie
for you to ouerthrowe them. *Agessi-*
laus was greatly rebuked, becaule in
matters of iustice, he inclined to his
friends and became partiall. *Plutarch*
condemneth this kinde of writinge,
Nicias, si nihil admisit noxa, exime; Si
quid admisit, mihi exime; omnino autem
hominem noxa exime. If *Nicias* haue
not offended, meddle not with him:
If hee be guiltie, forgiue him for my
sake, What soeuer you doe, I charge
you acquite him. This inforceth Ma-
gistrates like euill Poets to break the
feete of their verse, and singe out of
tune, and with vnskilful Carpenters,
to vse the Square and the compasse,
the Rule and the Quadrant, not to
builde, but to ouerthrow.

(*Bona uerba quæso*. Some say that
it is not good iesting with edge toles:
The Atheniens will mince *Phocion*
as small as fleshe to the potte, if they
be

To the Lord Mayor

bermad: but kil *Demades* if they bee sober: And I doubt not but the gouernours of *London* will vexe mee for speaking my minde, when they are out of their wittes, and banishe their Players, when they are beste aduised.

In the meane time it behoo-
ueth your Honour in your charge,
too play the Musition, stretch e-
uery string till hee breake, but sette
him in order. Hee that will haue
the Lampe too burne cleere, must
aswell powre in Oyle to nourish the
flame, as snuffe the Weeke, to in-
crease the light. If your Honour
desire too see the Citie well gouer-
ned, you must aswell sette to your
hand to thrust out abuses, as shewe
your selfe willing to haue all amen-
ded. And (least I seeme one of
those idle Mates, which hauing no-
thing to buy at home, and lesse too
sell in the market abroad, stand at a
booth, if it be but to gase; or wan-
ting worke in mine owne study, and
hauing

of London.

hauinge now wit to gouerne Cities, yet
busye my braynes with your honora-
ble office) I wil heere ende, desi-
ring pardon for my faulte,
because I am rashe; &
redresse of abuses,
because they
ar naught.

Your Honors &c.
to commaunde,

Stephan Goffon.



F.

The

To the Gentlemen Ci-
tizens of London, Flourishing
dayes with regarde of
Credite,

THE reuerence that I
owe you Gentlemen,
because you are Citi-
zens; & the pitie wher-
with I tender your case,
because you are weak;
hath thrust out my hād,
at the breaking vp of my Schoole, to write a
few lines to your sweete selues. Not that I
thinke you to bee rebuked, as idle buswines,
but commended and incouraged as vertu-
ous Dames. The freest horse, at the whiske
of a wand, girdes forward: The swiftest
Hound, when he is hallowed, strippes forth:
The kindest Masti'e, when he is clapped on
the back-fighteth best: The stoutest Soul-
dier, when the Trumpet sounds, strikes fier-
cest: The gallantest Runner, when the peo-
ple shoute, getteth ground: and the perse-
clest liuers, when they are praysed, winne
greatest credite.

I haue

of London.

I haue seene many of you whiche were
wont to sporte your selues at Theaters, whē
you perceined the abuse of those places,
schoole your selues, & of your owne accorde
abhorre Playes. And sith you haue begun
to withdraue your steppes, continew so stil,
if you be chary of your good name. For this
is generall, that they which shew the selues
openly, desire to bee seene. It is not a softe
shoe that healeth the Goutte; nor a golden
Ring that drineth away the Crampe; nor a
crown of Pearle that cureth the Meigrim;
nor your sober countenance, that defendeth
your credite; nor your friends which accom-
pany your person, that excuse your folly; nor
your modestie at home, that couereth your
lightnesse, if you present your selues in open
Theaters. Thought is free: you can forbidd
no man, that vieweth you, to noate you, and
that noateth you, to iudge you, for entring to
places of suspition. Wilde Coltes, when they
see their kinde begin to bray; & lusty bloods
at the shewe of faire women, giue a wanton
sigh, or a wicked wishe. Blasing markes are
most shot at, glistering faces cheefly marked;
and what followeth? Looking eyes, haue ly-

To the Gentlewomen

king hartes, liking harts may burne in lust,
We walke in the Sun many times for pleasure,
but our faces are tained before we returne:
though you go to theaters to see sport,
Cupid may catche you ere you departe.
The little God houereib aboute you, & fanneth
you with his wings to kindle fire: when
you are set as fixed whites, Desire draweth
his arrow to the head, & sticketh it vpp to
the fethers, and Fancy bestirreth him too
shed his poyson through euery vaine. If you
doe but listen to the voyce of the Fowler, or
ioyne lookes with an amorous Gazer, you
haue already made your selues assailable,
& yelded your Cities to be sacked. A wanton
eye is the darte of Cephalus, where it
leueleth, there it lighteth; & where it hits,
it woundeth deepe. If you giue but a glance
to your beholders, you haue vayed the bonnet
in token of obedience: for the bouldie is
false ere the Ayre clap; the Bullet paste,
ere the Peece crack; he colde taken, ere the
body shiuer; and the match made, ere you
strike handes.

To auoyd this discommoditie, Cyrus refused
to looke vppon Panthea, And Alexander

of London.

Under the great on Darius wife. The sick
man that relsheth nothing, when hee seeth
some about him feede apace, and commend
the taste of those dishes which hee refused,
blames not the meate, but his owne disease:
And I feare you will say, that it is no ripe
iudgement, but a rawe humor in my selfe,
which makes me condemne the resorting to
Playes; because there come many thither,
which in your opinion sucke no poyson, but
feede hartely without hurt; therefore I doe
very ill to reiect that which other like, and
complaine still of mine owne maladie.

In deepe I must confesse there comes to
Playes of all sortes, old and young; it is hard
to say that all offend, yet I promise you, I wil
swear for none. For the driest flax flameth
soonest; & the greenest wood smoketh most;
gray heads haue Greene thoughts; and young
slippes are olde twigges. Beware of those
places, which in sorrow cheere you, and be-
gile you in mirth. You must not cut your
bodies to your garmentes, but make your
gownes fit to the proportion of your bodies;
nor fashion your selues, to open spectacles, but
tye all your sportes to the good disposition of

To the Gentlewomen

*a vertuous minde. At Diceplay, euery one
wisheth to caste well; at Bowles euery one
craves to kisse the maister; at running eu-
ry one starteth to win the goale; At shooting
euery one strines to hit the marke; and will
not you in all your pastimes and recreations
seeke that which shall yeelde you most pro-
fite & greatest credite? I wil not say you are
made to toile, & I dare not graunt that you
should be idle. But if there be peace in your
houses, and plentie in your Coasfers, let the
good precept of Xenophō be your exercise:
in all your ease and prosperitie, remember
God, that he may be mindeful of you, when
your heartes grone, and succour you still in
the time of neede. Be ener busied in godly
meditations: seek not to passe ouer the gulf
with a tottering plank that wil deceiue you.
When we cast off our best clothes, we put on
ragges; when our good desires are once laide
aside, wanton wil begins to prick. Being pen-
sine at home, if you go to Theaters to drine
auvay fancies, it is as good Physike, as for
the ache of your head too knocke out your
brains; or when you are stung with a Wasp,
to rub the sore with a Nettile. When you*

of London.

are greened, passe the time with your neighbours in sober conference, or if you can read, let Bookes bee your comforte. Doe not imitate those foolish Patientes, which having sought all meanes of recovery, and are neuer the neere, run vnto Witchcrafte. If your greefe be such, that you may not disclose it, and your sorrowe so great, that you loth to utter it, looke for no salve at Playes or theaters, lest that labouring to shun Sylla you light on Charybdis; to forsake the deep you perish in sands; to warde a light stripe, you take a deaths wound; and to leaue Physick, you flee to inchaunting. You neede not goe abroade to be tempted, you shall be intised at your owne windowes. The best counsel that I can give you, is to keepe home, & shun all occasion of ill speech. The virgins of Vesta were shut up fast in stone walles to the same ende. You must keepe your sweete faces from scorching in the sun, chapping in the winde, and warping with the weather, which is best perfourmed by staying within. And if you perceine your selues in any danger at your owne doores, either allured by curtesies in the day, or assaulted with Musick

To the Gentlewomen.

*sicke in the night; Close vp your eyes, stoppe
your eares, tye vp your tongues; when they
speake, answere not; when they hallowe,
stoope not; when they sighe, laugh at them;
when they sue, scorne them; Shunne their
company, neuer be seene where they resort;
so shall you neither set them proppes, when
they seeke to clime; nor holde them the stir-
rop, when they profer to mount.*

*These are harde lessons vvhich I teach
you; neuerthelesse, drinke vppethe potion,
though it like not your tast, and you shall be
eased; resist not the Surgeon, though he
strike in his knife, and you shall bee cured.
The Fig tree is sower, but it yeeldeth sweete
fruits; Thymus is bitter, but it giueth
Honny; my Schoole is tarte, but my counsel
is pleasunt, if you imbrace it. Shortly I hope
to send out the Ephemerides of Phialo,
by whom (if I see you accept this)*

*I wil giue you one dish for
your owne tooth.*

Farewell.

*Yours to serue at Vertues call,
Stephan Gesson.*

